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printed matter is due to Christiaens. These *Monographies ethnographiques* of van Overbergh are truly the beginning of a vast enterprise, which is being well done and deserves encouragement. We shall hope to call more specific and detailed attention to the later volumes as they are issued.

FREDERICK STARR.

Mission Scientifique G. de Créqui Montfort et E. Sénéchal de la Grange. Antiquités de la Région Andine de la République Argentine et du Désert d'Atacama par ÉRIC BOMAN. Tome Premier contenant 2 Cartes, 32 Planches et 28 Figures dans le Texte. Paris: Imprimerie Nationale, 1908. 8°, xi, 388 pp.

This fine volume (a second containing an ethnographic study of the modern Indians of the Puna de Atacama, folk-lore of the Argentine Puna, archeological data, etc., is to appear shortly) is further evidence of the excellent work being done in the Atacaman and "Calchaqui" region of the Argentine, etc., by M. Boman. Pages 1-79 are taken up with the consideration of an ethnic map of the Andean region between 22° and 33° S. lat. in the sixteenth century. The next section (pages 81-212) treats in general of the archeology of the Diaguite or "Calchaqui" region — territory, ruins, art and manufactures, burials, petroglyphs, folk-lore, relations with ancient Peruvian culture. Then follow detailed archeological sections on La Paya (pp. 213-246), Valley of Lerma (247-318), La Quebrada del Toro (319-382). A bibliography of several hundred titles, to which references are frequently made, is to form part of the second volume. The present volume deals with researches made by the author in 1903 as a member of the G. de Créqui Montfort and E. Sénéchal de la Grange scientific expedition to the northwest of the Argentine. Previously, in 1901, M. Boman had shared in the Swedish expedition under Baron E. Nordenskiöld and investigated part of the Puna de Jujuy and the adjoining Bolivian region; and before that he had traveled in Catamarca and Tucuman. The historical sources of the ethnic map are Pedro Sotelo Narvaez, Alonso de Bárzana ("the Apostle of Tucuman"), Nicolas del Techo, Pedro Lozano, José Guevara, Pierre-François-Xavier de Charlevoix, etc. M. Boman restricts the term "Calchaqui" to the Calchaqui valley and its southern continuation, the valley of Yocavil (p. 96), using, as the larger and more general appellation, "Diaguite." The Calchaqui people and culture are for him a branch or division of "the Diaguites, who constituted an ethnic unity (both cultural and linguistic)," occupying, at the time of the Spanish conquest, "all the

mountainous region of the present Argentine territory from the Nevado of Acay and the Valley of Lerma at the north, to probably the Province of Mendoza at the south, except the Sierra de Córdoba, inhabited by the Comechingons, whose culture was somewhat related to that of the Calchaqui, but whose language was distinct from the Cacaú, the general speech of the latter" (p. 12). Of the many Diaguitan tribes the Calchaquis, who stubbornly resisted the Spaniards, were the most famous. The Diaguitan languages are long since extinct, but archeological evidences abound in the area in question. Beyond the Andes on the west were the Araucanians, but whatever relations existed between them must have been established by Inca-Peruvians. The Huarpes (Allentiac), M. Boman thinks, were a savage, allophyllic people, not related to the nations of the Andean valleys. The Comechingons of Córdoba did not speak the Cacaú language, nor did the Sanavirons and Indamas. The affiliations of the Tonocotés and Lules are still subject to some doubt from the linguistic point of view. The Atacaman stock occupied the desert of Atacama and the Puna de Jujuy (Sta Catalina, Rinconada, Cochínoca, Casabindo). The Uros or Changos, a savage people occupying the Pacific coast from Cobija to Huasco, the author identifies (without sufficient proof, however) with the Uros of the Títicacan region, whom he separates altogether from the people who spoke the Puquina tongue, suggesting that "the Changos or Uros seem to be the last remains of an ancient people, who inhabited the country before the Yuncas, Quichuas, and Aymaras" (p. 70). The Omaguacas of the Quebrada de Humahuaca, etc., to the east of the Puna de Jujuy, spoke perhaps the language called Ocloya. The neighbors of the Ocloyas were the Guaycuruan Tobas. The name "Juris" found in the early documents seems to have been employed in a loose way, as e. g., was "Chunchos" in Peru.

The Diaguitan region is rich in pre-Hispanic ruins, which, however, "have nothing in common with the megalithic monuments of the great period of ancient Peru, but resemble rather what remains of the common buildings of the pre-Hispanic inhabitants of the high Peruvian and Bolivian plateau, described by Father Cobo" (p. 97). In the Diaguitan region, in pre-Hispanic times, lime mortar was unknown, stone walls with earth as mortar exceptional, and adobe walls rare. The most common ruins are *pircas*, or low, rudely circular or rectangular walls of stones without mortar, serving as the foundations or walls of dwellings. Fortified villages also occur (as at Loma Jujuy, Cerro Pintado, Fuerte Quemado, etc.). The chief ruins hitherto recorded in the Diaguitan region are: La Paya, near Cachi, in the Calchaqui valley (a large town); Hurvina;

Pampa Grande (described by Ambrosetti) ; Quilmes in the northern part of the valley of Yocavil, containing thousands of *pircas* — perhaps the largest pre-Hispanic Diaguitan settlement known ; Anjuana ; Loma Rica, with a large burial-ground ; Loma Jujuy ; Cerro Pintado ; Fuerte Quemado ; Andahuala (these five all in the Yocavil valley) ; La Ciénega and Anfama, here chiefly circular alignments of stones, possibly older than the Yocavil valley ruins ; San Antonio de Cajon ; La Hoyada ; Guasamayo ; Cerro Colorado de Hualfin ; Batungasta (these ruins contain some round turrets of *tapia*) ; Pucará de Aconquija, a fortified camp of strategic importance ; Ciudadrcita. In the provinces of La Rioja and San Juan pre-Hispanic ruins in considerable numbers also exist, but very little is known about them. In the southern portion of the Puna de Atacama, the ruins of Antofagasta de la Sierra, Antofalla, Botijuela, Vega del Cerro Gordo, etc., are probably Diaguitan. The “menhirs” (sometimes with pictographs, etc.), usually quite small (except those found by Ambrosetti in the Tafi valley), reported from Tastil, Pucará de Rinconada, Tafi, La Ciénega, etc., were probably of a religious or ceremonial nature. The “dolmens” found at La Ciénega by Quiroga, M. Boman considers to have been “only stones fallen naturally upon one another,” true dolmens not existing in this region. Milling stones (*metates*) and “cups” in the rocks are common in these ruins. On the mountain slopes of the Diaguitan territory pre-Hispanic *andenes* (terraces for maize cultivation), so common in Peru, occur but rarely (e. g., at Sayate in the Puna de Jujuy). The so-called “Inca roads” seem not to be found, though pre-Hispanic roads may occur here and there. Interesting are the *apachetas*, or heaps of stones, set up on mountain paths, etc., to which the author attributes (p. 110) a Peruvian origin. The ancient Diaguitan region is rich in ceramic remains, but this art was far less highly developed than it was in Peru, — “the style, however, is Peruvian, and the processes also ; it is ordinary Peruvian pottery, without its *chefs-d’œuvre*, its refined and artistic specimens.” Forms and decorations are varied. Funereal urns and urn-covers are of special manufacture. More or less crude statuettes of human beings, heads of animals, etc., are characteristic of Diaguitan ceramics. Objects of carved and cut stone include grooved axes, arrowpoints, etc., small figures of human beings and animals (the ancient Diaguitan were skilful in this art), — figurines of domestic animals, still used as talismans by the *métis* of this region and known as *illas*, cylindrical, circular, and fusiform stone objects of various more or less unknown uses.

In the Diaguitan region gold and silver objects of pre-Hispanic origin are rare (e. g. the gold ornaments from La Paya, probably Peruvian in

provenance ; a specimen of silver from Rio del Inca), but copper (with a small quantity of tin) implements, ornaments, etc., are numerous, and almost all have their equivalents in ancient Peru (neither the copper bells of La Paya nor the ornamented disks may be genuinely Diaguitan). The only authenticated evidences of pre-Hispanic mining, according to M. Boman, are the *marays* and the remains of *huairas* (furnaces), seen, e. g., at Cobres, on the high plateau of the Puna (p. 135). Owing to the climate prehistoric objects in wood have rarely been preserved in the Diaguitan country ; these include the human figurine of Santa María, the sculptured tablets of Quilmes and Calingasta, Pucará de Rinconada, Calama, Chiuchiu, etc. Bone arrowpoints are found all over the Diaguitan territory ; cut and carved bone objects (including engravings of human figures, etc.) are not at all rare. Pyrographic gourds also occur, but rarely, since so easily destructible by climate, etc. The textile arts of the ancient Diaguitans produced *ponchos* and other garments of the wool of a species of *Auchenia* (e. g., at Apacheta, Quilmes, etc.), excellent llama-wool fabrics (e. g. at old Tucuman). The *camiseta* or tunic of the Diaguitans was probably of Peruvian origin, and cotton seems to have been introduced into Tucuman by the Spaniards (p. 140). In the old tombs of the high plateau occur leather sandals, like those worn to-day by the Indians of the plateau and by the *métis* of the Argentine valleys. The sepultures and burial-places of the Diaguitan region represent a great variety in the way of disposal of the dead, etc., due, perhaps, to the presence, at different periods, of different peoples. The graves (isolated, in little groups, or forming considerable cemeteries) contain usually one or two individuals, rarely three or four. While at Chañar Yaco and Pampa Grande urn-burial of adults occurs, the funerary urns found so characteristically in the Diaguitan region are generally devoted to young children, for whom special burial-grounds seem to have been provided (as e. g., at El Bañado, near Quilmes). These urns were often much decorated. Urn-burial of infants is unknown in the Ando-Peruvian region outside of its area in the Diaguitan territory, and M. Boman inclines to the theory of sacrifice in explanation of such occurrences, of which the ceremony of the *angelito*, practised by the *métis* of to-day, gives a hint (p. 167). Petroglyphs are very common in the Diaguitan region. Among them are the fine fresco of the cave of Carahuasi (department of Guachipas, Salta), discovered by Ambrosetti, who also found the painted caves of Churcal, Quebrada del Rio Pablo, Quebrada de las Conchas, Quebrada de la Bodega, Quebrada del Chuzudo, etc. Petroglyphs (human, animal, geometric figures) are on record from San Lucas

and Las Flechas, San Isidro, Anjuana, Loma Rica, Quilmes, Las Cañas, Las Chilcas, Loma Colorada, Andahuala, Ampajango, Minasyaco and Chapi, San Pedro de Colalao, San Fernando, Cerro Negro, Condorhuasi, Antofagasta de la Sierra, Peñas Blancas, Bajo de Canota, etc. In style, sign, and figures the Diaguitan petroglyphs exhibit no unity. Many of them, doubtless, are contemporaneous with the ancient ruins and burial-places.

The account of the ruins of La Paya résumés the investigations and descriptions of Martinez, Delgado, Ambrosetti, etc. The Martinez collection was acquired by Ambrosetti for the National Museum at Buenos Aires, the new collection of Delgado for the Mission Française. At La Paya at least five different classes of pottery occur. Among the objects found here were a piece of bronze money of Constantine (307-337 A.D.) and a tooth of the modern horse, both due to the early Spaniards, and suggesting, if not post-Hispanic origins for some of the ruins, an early Spanish interference with them (pp. 242, 246). The cemeteries of El Carmen and Providencia, in the valley of Lerma, investigated in 1901 by M. Boman, are by him attributed to a Guarani people by reason of the burial in crude urns there employed (p. 262), —they represent a culture notably inferior to the Diaguitan. The tumuli of Pucurá de Lerma (investigated in 1901-1903) seem not to have been graves, but served, perhaps, some ceremonial use (p. 292), like the *kui*ri or altar in front of the huts of the modern Indians of the Puna. In the valley of Lerma were also investigated the ruins of Carbajal, Tinti, etc. The pre-Hispanic ruins of the Lerma valley are very heterogeneous, representing, doubtless, different epochs and different peoples. This valley seems to have been occupied before the Diaguitans, by "a people of a much inferior artistic development, probably Tupi-Guarani, immigrating from central Brazil" (p. 318). In the region of the Quebrada del Toro, etc., are described the burial place of Golgota, the village of Morohuasi with its cemetery, the pre-Hispanic roads from Morohuasi to Incahuasi and Payogasta, the petroglyphs of Quebrada del Rosal, the village of Puerta de Tastil, the petroglyphs of Quebrada de las Cuevas and Incahuasi (Acay). All three villages investigated in the Quebrada del Toro, according to M. Boman, date approximately from the period of the Spanish conquest (p. 381). Their ethnic affinities have not yet been determined, but the cultural remains forbid classification with the Diaguitans or with the Atacamas.

That the pre-Hispanic Indian population of the Diaguitan region was quite numerous is shown by the fact that, allowing a family of four individuals to each of the 800 enclosures indicated, the ancient settlement of

Tastil would have contained some 3000 souls (p. 378). At the present moment there are in the region about Tastil only some 50 Indians, eking out a miserable existence. Quilmes, in the Yocavil valley, must have been still larger (p. 102). The population of the whole Diaguitan territory was, of course, not at all so dense. At pages 183-185 M. Boman rejects the theory, attributed to Ambrosetti, of "a common origin of the Calchaquis and the Pueblo Indians of New Mexico and Arizona," a view based upon certain archeological and ethnological resemblances, which are more reasonably interpreted as phenomena of convergence. As to the question of the relations between ancient Peruvian and pre-Hispanic Diaguitan culture, M. Boman, for archeological (*pircas*, *andenes*, ceramics, copper objects, textiles, petroglyphs, etc.), linguistic (Quichua was adopted by the Diaguitans before the Spanish Conquest), folklore (the chief legends and personages known to the Indians of the region to-day are of Peruvian origin, — Pachamama, Chiqui, Llastay, Huairapuca, Pucllay, etc.), and historical (evidence in Montesinos, Garcilaso, and Pachacuti) reasons, reaches the conclusion (p. 187) that "the Diaguitan culture formed an integral part of the Ando-Peruvian culture, and emanated almost entirely from ancient Peru, the difference between the two not being greater than existed between different parts of the Inca empire, e. g., between the Entre-Sierras of Peru and the region of the Collas." The Yunca region, he thinks, presents ethnographic differences more marked than the Diaguitan. The Peruvian origin of Diaguitan culture is due probably to Inca domination, but not necessarily so. In the opinion of the reviewer, this Peruvian origin is by no means proved.

The second volume of M. Boman's work will be welcomed by all interested in the archeology and ethnology of this remarkable region of South America.

ALEXANDER F. CHAMBERLAIN.

Dictionnaire historique des Canadiens et des Métis français de l'Ouest. Par le R. P. A.-G. MORICE, O. M. I. Québec-Montréal-Saint-Boniface, 1908. 12°, pp. xli, 329.

This new volume by Father Morice interests the anthropologist by reason of the data concerning the French *métis* of the Far West of Canada. Among these halfbreeds the Athabaskan stock is represented by J.-B. Adam (interpreter to Sir John Franklin; in 1821 he joined the tribe of the Couteaux-Jaunes), F. Beaulieu (the first French Athabaskan *métis* on record, born in 1771 of a Montagnais mother; he made a map for Sir John Franklin; died in 1872 as chief of the "Yellow-Ribs"), B. Pêpin, guide and *aide* to Mgr. Grandin, when about 13 years of age, in 1863,